



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Tabaraka*³⁸²¹ (Allah is exclusively, firmly, iteratively and immensely elevated) Who *naẓẓala* (repetitively descended [He]) The Criterion (The *Qur'an*) on *abdehe*³⁸²² (His slave), to be for the worlds *na'theran* (iterative warner).
2. Who for Him (*is*) the Heavens' ^w and the Earth's ^w proprietorship; and not *yattakbeth*³⁸²³ ([He] takes-and-makes) a son; and not [was] for Him a partner in the proprietorship; and [He] created every-thing ^x so [He] fated it ^x *taq'deran*³⁸²⁴ (infinite fate/fating).
3. And *ittakbatho*³⁸²⁵ (they^z took-and-made) of lesser than/-without Him *aa'lehatan* (deities); not they^z create a thing while they (*are: to be/being*) created; and they^z possess neither a death^x nor a life^w and nor a resurrection^x.
4. And said who^r disbelieved they^z *en* (not) this except *ef'kon*^x (slandorous-fabrication/specious concoction) ^x *iftraho* ([he] crafted it ^x as a lie for fraudulent end) and aided him on it^x other people; so *qad* (already and affirmatively) they^z [came] an injustice and a mendacity.
5. And they^z said: the [firsts'] (ancients') fables^w [he] scribed it^w so it^w (*is being*) dictated on him *bukratan*³⁸²⁶ (early-dawn)^w and *a'sseyla*³⁸²⁷ (late afternoon to sunset).
6. Let-say [you^s]: descended it^x Who [He] knows the secret in the Heavens^w and the Earth^w; verily He [was] *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).
7. And they^z said: what (*is*) for this, the messenger, [he] eats the *tta'aama*^x (wheat/edible/food-grains)^x and [he] walks in the markets; *lawla* (why have not been) descended to him an angel, so [he] be with him *na'theran* (iterative warner).

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾
وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضُرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾
وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾
وَقَالُوا أَسْطِيرٌ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾
وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

³⁸²¹ See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated)!

³⁸²² The word “*abdehe*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

³⁸²³ The word “*اتَّخَذَ*” from “*الِاتَّخَاذَ*” which is “*اِفْتَعَالَ*” for “*الِاتَّخَاذَ*,” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

³⁸²⁴ The word “*تَقْدِيرًا*” is the infinitive noun of “*قَدَرَ*,” hence the translation is “an infinitive fate,” as “*التقدير*” from Allah is the “*اِقْدَرُ*”

³⁸²⁵ See footnote 3884 above, regarding “*اتَّخَذَ*”

³⁸²⁶ The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise!

³⁸²⁷ The word “*aseyla*,” literally means the time from noon to sunset or from *Asr* (late afternoon) Prayer to sunset!

8. Or (*to be*) cast for him a treasure or (*to be*)^w for him a garden^w [*he*] eats from it^w; and said the *dha'lemoona*³⁸²⁸ (*injustice-doers*): *en* (*not*) *tatta'be'aona* (*you*^z *closely-follow*) except a man *mas'hoora*³⁸²⁹ (*he who is bewitched*).

9. Let-look [*you*^s] how they^z struck for you^g the parables-/examples, so they^z strayed; so not they^z can (*find*) a path.

10. *Tabaraka*³⁸³⁰ (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *en*(*if*) [*He*] willed [*He*] (*would have*) made for you^g *khayran* (*choicer/superior/worthier*) than *tha'leka* (*he-that-afar-it/that*) gardens^w run^w from under it^w the rivers and [*He*] makes for you^g castles.

11. Rather denied they^z by The Hour^w while We prepared for who^p [*he*] denied by The Hour^w a *Sa'era*^w (*intensely kindling Fire*)^w.

12. If/when it^w saw them from afar place they^z heard for it^w *taghayyodhan*³⁸³¹ (*intense exasperation*) and sighing.

13. And if (*had been*) flung they^z of it^w a narrow place, *mugarraneena* (*they^z being iteratively bound*³⁸³² in chains), they^z called³⁸³³ far-there³⁸³⁴ *thoboran*³⁸³⁵ (*utter-ravage*).

14. Let-not call you^z today: *thoboran* (*utter-ravage*) one and let-call you^z *thoboran* (*utter-ravage*) multitudinous.

15. Let-say [*you*^s]: is *tha'leka* (*he-that-afar-it/that*) *khayron* (*choicer/superior/worthier*) or the immortality Paradise^w which^u (*had been*) promised the *muttaqoona* (*the reverential guards against Allah's displeasure*); it^w [*was*] for them a requital and a destiny.

16. For them in it^w whatever³⁸³⁶ they^z will, immortals they^z (*are*);(*that*) [*was*] on your^t Lord a promise responsible.

17. And day [*He*] throngs them and what they^z worship of lesser than/without Allah, then says [*He*]: have you^c misled My *eba'de* (*worshippers/submitters/slaves*) these or they strayed the path.

أَوْ يُلْقَىٰ إِلَيْهِ كَـزٌّ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا
رَجُلًا مَّسْحُورًا ﴿٨﴾

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا
مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَيجْعَلُ لَكَ قَصُورًا ﴿١٠﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا
لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَوْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا
لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

وَإِذَا أَلْقَا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا
وَأَدْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

قُلْ أَذِلَّةٌ خَيْرٌ أَمْ جَنَّةُ الْخَالِدِ
الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ
لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْنُورًا ﴿١٦﴾

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ
مِن دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ
عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
السَّبِيلَ ﴿١٧﴾

3828 The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!" See footnote 148 below!

3829 The word "مسحور" = "masoora" is singular, masculine, objective noun, meaning: *he who is bewitched*!

3830 See the *Lexicon* attached to this Translation for this important word "تبارك" In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

3831 The word "تغيط" = "على وزن تفتل" that is an intensifying state of exasperation, which is different than "الغيط" = *exasperation*!

3832 The word "مقرنين" for "التكثير" see البصائر and التاج!

3833 The word "دعا" in "دعوا" has many meanings, among them: ناداه و صاح به = *called him*! See الهادي!

3834 In Arabic the demonstrative noun: "هنا" "هناك" and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)" For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: *here* and *there*!

3835 The word "ثبورا" is infinitive noun, meaning intensity and implying multitudinousness and utterness! See إعراب القرطبي and القرآن لـ محمود صافي!

3836 The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الذر المصون، لـ احمد الحلب!

18. Said they^z: *subhana*³⁸³⁷ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g; not [was] befitting for us to *nattakbetha*³⁸³⁸ (*[we] take and make*) of lesser than/-without You^g of *aw'leyaa*³⁸³⁹ (*guardians/allies*); [and,] but *matta'ata* (*You^g let relish the transitory worldly delights*) them and their fathers until they^z forgot³⁸⁴⁰ (*ceased paying attention to*) the *Thekra* (*Qur'an/Prayer/Allah's mention*) and they^z [were] a people worthless.

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ
مَتَّعْتَهُمْ وَعِآبَاءَهُمْ حَتَّى نَسُوا
الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿٢٥﴾

19. So *qad* (*already and affirmatively*) denied you^b by what you^z say; so neither can you^z avert nor succor; and whoever [be] wrongs³⁸⁴¹ of you^b We (*make*) him taste a big torment.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نَذْقُهُ
عَذَابًا كَبِيرًا ﴿٢٦﴾

20. And not We sent before you^g of the *mursaleena* (*sent-messengers*) except verily they^z surely eat the *tta'aama*^x (*wheat/edible/food-grains*)^x and they^z walk in the markets; and We made some (of) you^b for some an essay^w; do *tassbera* (*hold on patiently*) you^z; and your^t Lord [was] *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ
إِلَّا إِنَّهُمْ لْيَأْكُلُونَ الطَّعَامَ
وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَضْبِرُونَ
وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٧﴾

21. And said who^t not *yarjona*³⁸⁴² (*they^z fear/hope*) Our *leqa'a* (*meeting/fronting*): *lawla* (*why have not been*) descended on us the angels or we see our Lord; *laqad* (*verily, already and affirmatively*) *istakbaro*³⁸⁴³ (*they^z affirmed theirⁿ prideful haughtiness*) in their selves^w and recalcitrated they^z a big recalcitration.

وَقَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَيِكَةُ
أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي
أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢٨﴾

22. Day see they^z the angels, no *bushra*^w (*pleasing-tiding*)^{w3844} then-day for the criminals; and they^z say: a *hejran* (*ban*) *mahjooran*³⁸⁴⁵ (*a banned ban*).

يَوْمَ يَرَوْنَ الْمَلَكَةَ لَا بُشْرَى
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا
مَحْجُورًا ﴿٢٩﴾

23. And *qa'demna* (*We came-forth*) to what worked they^z of a work^x then We made it^x a dust *manthora* (*that which is*

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

³⁸³⁷ The word “*subhanaka*”= “سُبْحَانَكَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

³⁸³⁸ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

³⁸³⁹ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

³⁸⁴⁰ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing! See اللسان!

³⁸⁴¹ See the Lexicon attached to this Translation for “ظَالِمٌ”= “ظَالِمٌ”= “injustice-doer” and “أَظْلَمُ”= “wronger!”

³⁸⁴² The word “تَرَجَّوْنَ” from “رَجَا” meaning: feared! But such meaning for “رَجَا” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “مَا رَجَوْتُكَ أَيُّ مَا خَفْتُكَ” see اللسان!

³⁸⁴³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

³⁸⁴⁴ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran= يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

³⁸⁴⁵ The word “mahjoora”= “مَحْجُورًا” is a masculine, singular, objective noun! It means a “banned ban!” That means: the criminals will be told: today it is a banned ban (rather firm and irrevocable ban) vis-à-vis you and the good tiding of any relief for you from your punishment!

scattered).

24. The Paradise's^w companions, then-day *kbayron* (choicer/-superior/ worthier) *mustagarran*³⁸⁴⁶ (permanent-abode/ultimate realization) and *absano* (excellenter) *ma'qeela*³⁸⁴⁷ (noon nap spot).

25. And day *tasha'qqaqo* (iteratively rises) the Heaven^w by the *ghama'me*³⁸⁴⁸ (white-clouds), and the angels (had been descended) *tan'zeelan*³⁸⁴⁹ (utter/successive descending).

26. The proprietorship then-day³⁸⁵⁰ (is) the right for *Ar-Rahman*; and [was] a day, on the disbelievers, *aseera*³⁸⁵¹ (of dire difficulty).

27. And day (when) bites the *dha'lemo*³⁸⁵² (injustice-doer) on his both hands^{w3853} and says [he]: *yalaytanee* (O, my longing that) *ittakbatho*³⁸⁵⁴ (took and made I) with the Messenger a path.

28. *Ya'waylata* (O, what a pending disgraceful ruinous plight about to betide me); *yalayta* (O, for a longing that) I not *attakbatho*³⁸⁵⁵ (I took and presumed) *folanan* (such and such be-person) *kbaleela*³⁸⁵⁶ (ultimate faithful friend).

29. *Laqad* (verily, already and affirmatively) [he] misled me a'n (off) the *Thekre*^x (Qur'an/Messenger)^x after *edh* (when/since) it^x came (to) me; and the Satan [was] for the mankind a deserter/forsaker.

30. And said the Messenger: O, my Lord, verily my people *ittakbatho*³⁸⁵⁷ (they^z took and made) this, The Qur'an, *mahjoora*³⁸⁵⁸ (that which is considered obsolete and thus abandoned it).

31. And like *tha'leka* (he-that-afar-it/that) We made for every a prophet a foe³⁸⁵⁹ of the criminals; and sufficed by your^t Lord *Ha'dian* (aright-guider) and *na'sseran* (iterative succorer).

فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ

مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٥﴾

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمَمِ

وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٦﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ

وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٧﴾

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ

يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ

الرَّسُولِ سَبِيلًا ﴿٢٨﴾

يَوَيْلَ لِيَتَنِي لِمَ اتَّخَذْتُ فُلَانًا

خَلِيلًا ﴿٢٩﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ

جَاءَنِي وَكَانَ الشَّيْطَانُ

لِلْإِنْسَانِ حَذُولًا ﴿٣٠﴾

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي

اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا

مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ

هَادِيًا وَنَصِيرًا ﴿٣٢﴾

³⁸⁴⁶ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

³⁸⁴⁷ The word "مَقِيلًا" means the place of noon napping spot!

³⁸⁴⁸ The word "الْغَمَامِ" = "white clouds," unlike "السحاب" = "gliding clouds of a darker color and rain carrier! See اللسان!

³⁸⁴⁹ The word "تَنْزِيلًا" has two possible connotations: (a) some Qur'an commentators say it meant for surety or the intensity of the descending! (b) Others say it is meant for successiveness of the descending!

³⁸⁵⁰ There is no English equivalent for "يَوْمَئِذٍ" literally on then-day, not on that day, as that indicates further or less immediate, whereas "يَوْمَئِذٍ" indicate then or there and then!

³⁸⁵¹ The word "dire" is to qualify "difficult," as "difficult" means "عَسِيرٌ," but "عَسِيرٌ" is the intensive form of عسير!

³⁸⁵² The word "ظالم" = "فَاعِلُ الظلم" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this Ayah, the word "الظالم" is to qualify the word "اهل," in "أهلها," which is singular or plural! So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people! And here since the "أهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the overwhelming majority of them were so!

³⁸⁵³ The expression "bites on his both hands" is Arabic tongue, figurative speech for strong regret and contrition!

³⁸⁵⁴ See footnote 3827 above regarding اتَّخَذَ!

³⁸⁵⁵ Ibid!

³⁸⁵⁶ The word "خَلِيلًا" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect! English as well as Arabic-English dictionaries almost all do not have an entry for "خَلَّةٌ" They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect! Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خَلَّةٌ" as stated in The Qur'an. That is why I chose to express "خَلَّةٌ" as "ultimate-faithful-friendship" and "kbaleel" as "ultimate faithful friend!"

³⁸⁵⁷ See footnote 3884 above regarding اتَّخَذَ!

³⁸⁵⁸ The word "mahjoora," is an objective, singular, masculine noun meaning: that which is considered obsolete and thus abandoned!

³⁸⁵⁹ The word "عدو," in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان!

32. And said who^r they^z disbelieved: *lawla* (*why have not been*) *nuzẓela* (*recurrently descended*) on him 'The Qur'an^x a statement^w a once^{w3860}; like *tha'leka* (*he-that-afar-it/ that*) to We firm by it^x your^t *foaa'da* (*keen-preoccupation of the heart*); and *rattalnabo* (*We sequentially intoned it^x*) *tarteelan*³⁸⁶¹ (*sequential absolute intonement*).
33. And not *ya'atonaka* (*they^z come to you^s*) by a parable-/example except We came (*to*) you^s by the right and an *absano* (*excellenter*) explanation.
34. Who^r (*are to be*) thronged they^z on their faces to Hell^w those (*are in*) eviler place and *adhallo*³⁸⁶² (*more astray*) a path.
35. And *laqad* (*verily, already and affirmatively*) We gave Mosa (*Moses*) the book and We made with him his brother Haroona (*Aaron*) *awaẓeera* (*vizier/ minister/ assistant*).
36. So We said: let-go you both to the people who^r they^z denied by Our *Aya'te*^w (*miracles/ signs/ proofs*) then We destroyed them *ted'meran*³⁸⁶³ (*utter-destruction*).
37. And Noohen's (*Noah's*) people *lamma* (*when/ whence*) denied they^z the messengers³⁸⁶⁴; We drowned them, and We made them for the mankind an *Aya'tan*^w (*sign/ proof*) and We prepared for the *dha'lemeena*³⁸⁶⁵ (*injustice-doers*) a torment painful.
38. And *Aadan* (*people of Aad*) and *Thamooda* (*people of Thamood*) and the Ras' (*well*) companions and generations between *tha'leka* (*he-that-afar-it/ that*) many.
39. And each, We struck for him the parables-/examples; and each *tabbarna* (*We had smashed/ damaged*) *tatbera*³⁸⁶⁶ (*an utter-bane/ damage*).
40. And *laqad* (*verily, already and affirmatively*) *ataw*^x (*they^z arrived at and passed by*)^x on the village^w which^u (*had been*) ill-rained^w the ill rain; have then not they^z been seeing it^w; rather they^z were, not *yarjona*³⁸⁶⁸ (*fearing/ hoping for*) resurrection.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

الَّذِينَ تُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزِلْهُمْ تَدْمِيرًا ﴿٣٦﴾

وَقَوْمَ نُوْحٍ لَّمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلِ وَكُلًّا تَبَرْنَا تَبِيرًا ﴿٣٩﴾

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَتْرَجُونَ نْشُورًا ﴿٤٠﴾

3860 The word “جملة” = “statement” is a *feminine* gender in Arabic and “once^w” is a *qualifier* for the “statement!” Hence, [she-] is prefixed to convey such qualification!

3861 The word “ترتيلًا” is *infinitive objective noun* hence it is prefixed by “absolute” for *intensity*!

3862 The word “اضل” = “adhallo” is a *superlative* adjective for “strayer” for which there is *no* English equivalent!

3863 The word “تدميرا” is the *infinitive noun* of “دمر” for *intensity*, i.e. *total destruction* or an *utter destruction*!

3864 The word “messengers” is used here in *generic* sense as Noah is the *first* messenger! That is to say whoever disbelieves *one* messenger it is as if he disbelieved *all* messengers! Because *all* Allah’s messengers carry His message! See القرطبي! This is a *proof* of such a fact, i.e. whoever disbelieves *one* messenger as if he disbelieved *all* other messengers!

3865 The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

3866 The word “تتبريرا” is an *infinitive noun*, giving *intensity* for being repetitive and utter!

3867 In Arabic there is a *distinction* between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر! In this case “أمطر” is used! So for *lack* of “أمطر” in English, I chose ill-rained!

3868 The word “ترجون” from “رجا” meaning: *feared*. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

41. And if they^z saw you^g *en (noi) yattakhethonaka*³⁸⁶⁹ (they^z take and make you^g) except jestingly; is this whom^x Allah missioned³⁸⁷⁰ a messenger.
42. Surely *kada* ([he] neared to/verged/almost) surely (to) mislead us a'n (off) our *aa'lehata* (deities) *lanla* (had it not been for) that *ssaba'rna* (we held on patiently) on it^w; and they^z will know when they^z see the torment who^p (is) *adballo* (more astray) a path.
43. Have you^g seen whom^p *ittakhatha*³⁸⁷¹ ([he] took and presumed) his *elaha* (a deity) his *hawa* (tendentious liking); are you^s then (to) be on him a custodian.
44. Or do reckon [you^s] that most (of) them hear or reason; *en (noi)* they except like the *an'aame*³⁸⁷² (cattle-/sheep/goats/and camels)^w rather they (are) *adballo* (more astray) a path.
45. Have not seen [you^s] to your^r Lord how [He] extended the shadow^x; and had [He] willed surely (would have) made it^x [He] still; afterwards We made the sun^w on it^x a proof³⁸⁷³.
46. Afterwards *qabadhna*³⁸⁷⁴ (We hand-held/took) it^x to Us *gabdhana*³⁸⁷⁵ (hand-holding, taking) easy.
47. And He Who made for you^b the night a *lebasan* (a sweeping: cover/wear by its darkness) and the sleep a *sobatan* (repose/ease); and [He] made the day a *noshoran* (revival/ spread/ resurrection).
48. And He Who sent the winds^w a *busbra* (pleasant tiding) before His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w]³⁸⁷⁶; and We descended from the sky^w water^x *ttabooran*³⁸⁷⁷ (resolutely purged/ purger)^x
49. To quicken [We] by it^x a dead *baldatan*^w (region, settlement, Makkah)^w and *nus'qeya*³⁸⁷⁸ (avail to drink) it^x [We] of what We created (of) *an'aa'man*^w (cattle/ camel/ sheep and goats)^w and peoples, many.
50. And *laqad* (verily, already and affirmatively) We variegated it^x among them, to *yadhbakkaro* (repetitively-remind they^z); then *aba*³⁸⁷⁹ (categorically refused) most (of) [the] mankind except *kofooran*³⁸⁸⁰ (disbelief/ ingratitude).

وَإِذْ أَرْأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾
إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا
لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ
مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾
أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ
أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾
أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ
يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ
إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾
أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ
جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾
ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾
وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ
لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ
النَّهَارَ تُشُورًا ﴿٤٧﴾
وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا
مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾
لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ
مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ
كَثِيرًا ﴿٤٩﴾
وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

³⁸⁶⁹ See footnote 3884 above regarding اتَّخَذَ!

³⁸⁷⁰ The word “بَعَثَ” carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted!

³⁸⁷¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁸⁷² The word “Al-an'am” = “الأنعام” or “نعمة” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف” = cattle, sheep, goats, and camels!

³⁸⁷³ That is “proof” = “برهان” if it were not for the sun, the shadow would not be known!

³⁸⁷⁴ That is He took it to Him a taking!

³⁸⁷⁵ That is gradual in proportion to sun-light, less sun-light less shadow or more sun-light more shadow!

³⁸⁷⁶ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of! Additionally, some maintain that the “hands” are symbols of divine Might or Power!

³⁸⁷⁷ The word “طهور” means that which is clean and pure in and of itself and it purges others!

³⁸⁷⁸ The word “أسقيناكم” rooted in “أسقى” and not “أسقى” And “أسقى” means availed (liquid) for drinking! See الراغب!

³⁸⁷⁹ The word aba = “أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

³⁸⁸⁰ The word “كفور” is masculine noun, denoting two meanings: (1) disbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: “disbelief/ ingratitude”!

51. And had We willed, surely (*Wewouldhave*) missioned³⁸⁸¹ in every village^w *na'theran* (*iterative warner*).

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ
نَذِيرًا ﴿٥١﴾

52. So let-not [*you*^s] obey the disbelievers; and *jahid* (*let-exert*[*you*^s] *your*^t *utmost mental, physical and possessional efforts fighting/ striving in Allah's cause against*) them by it³⁸⁸² a big *jejhadan* (*vigorous exertion of utmost mental, physical and possessional efforts*).

فَلَا تُطِعِ الْكَافِرِينَ
وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

53. And He Who merged the two seas; this (*is*) *adhbon*³⁸⁸³ (*palatably good*), *foraton*³⁸⁸⁴ (*strongly palatably good*), and this (*is*) salty *ujajon*³⁸⁸⁵ (*strongly salty-bitter-hot*); and [*He*] made between them both *barzakhan*³⁸⁸⁶ (*invisible-barrier*) and a ban *mahjoora*³⁸⁸⁷ (*a banned ban*).

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ
هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ
أَجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَحْجُورًا ﴿٥٣﴾

54. And He Who created of the water a human; then [*He*] made him a lineage (*paternally*) and a kinship (*maternally- / by marriage*); and [*was*] your^t Lord Omnipotent.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا
فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ
قَدِيرًا ﴿٥٤﴾

55. And they^z worship of lesser than/without Allah what neither benefits them and nor harms them; and [*was*] the disbeliever over his Lord *dhaheeran*³⁸⁸⁸ (*openly and pertinaciously evil helper/ backer/ supporter*).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ
الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

56. And not We sent you^g except a *mubashsheran*³⁸⁸⁹ (*iterative teller of pleasing tiding*) and *na'theran* (*iterative warner*).

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Let-say [*you*^s]: not [*I*] ask you^z over it^x of remuneration except whom^p [*he*] willed to *yattakbetha*³⁸⁹⁰ (*[he] takes and makes*) to his Lord a path.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿٥٧﴾

58. And let-trust [*you*^s] on The *Hayya* (*Living/ Alive*), Who dies not; and *sabbah*³⁸⁹¹ (*let-say* [*you*^s]: *subhana Allah*) by His praise; and sufficed by Him by His *eba'de's* (*worshippers/ submitters/ slaves*)'s offenses Proficient.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا
يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ
بِهِ بِذُنُوبٍ عِبَادَةً خَيْرًا ﴿٥٨﴾

59. Who [*He*] created the Heavens^w and the Earth^w and whatever between them both in six days; afterwards *istawa*³⁸⁹² (*[He] set Himself*) on The *Arshe*³⁸⁹³ (*Throne of*

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ

3881 The word “بعث” carries several meanings, among them: *missioned, sent, arouse, resurrected, awoken, and prompted*!

3882 That is by The Qur'an!

3883 The word “عذب” means *palatably good*! See اللسان

3884 The word “فُرَات” means *strongly palatably-good*! See اللسان

3885 The word “أجاج” means *salty*, and *strongly salty-bitter-hot*! For definition of “أجاج” see الراغب و اللسان

3886 The word “برزخ” is an “invisible-barrier”

3887 The word “mahjoora”= “محجورا” is a *masculine, singular, objective noun*! It means a “banned ban!” That means: the criminals will be told: today it is *banned a ban* (rather *firm and irrevocable ban*) vis-à-vis you and the good tiding of any relief for you from your punishment!

3888 The word “ظهير” is an intensive form for *singular, subjective, masculine noun* with at least *double* meanings, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*!

3889 The word “mubashsheran” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with no English equivalent!

3890 See footnote 3884 above regarding اتخذ!

3891 The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

3892 The word “istawa” has several meanings: (1) *intended and set to fix or establish*; (2) *balanced from a state of imbalance*; (3) *became straight from crookedness*; (4) *matured and reached the age of discerning*; (5) *took a firm hold*; (6) *made or done* (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “bon” did He “istawa” is not knowable*, because there is *nothing to compare* Allah with to know the “bon” of His action!

Kingship), *Ar-Rahmano*, so let-ask [you^s] by Him a proficient.

60. And if (*had been*) said for them: let-kowtow you^z for *Ar-Rahman*; said they^z: and what (*is*) *Ar-Rahman*; do we kowtow for what command us [you^s]; and [it^x]³⁸⁹⁴ augmented them an aversion.

61. *Tabaraka*³⁸⁹⁵ ([He] firmly bestows as accepts multitudinous goodness and worthiness) Who made [He] in the Heavens^w zodiacs and [He] made in it^w a lamp^x and a moon^x an illuminator.

62. And He Who made the night and the day *kbelfatan* (*succession/alternate*) for whom^p [he] wanted to *yadhdhakkara* (*repetitively-remisce [he]*) or [he] wanted *shokoran*³⁸⁹⁶ (*iterative/utmost thanks*).

63. And *Ar-Rahman's eba'de* (*worshippers/submitters/slaves*), who^r walk they^z on the land^w gently and if the *jabiloona*³⁸⁹⁷ (*they who act ignorantly or incorrectly*) addressed them, said they^z: *salaman* (*peace/greeting*).

64. And who^r *youbayyetona* (*they^z nocturnally remain*) for their Lord *sujjadan* (*they who are kowtowing*) and *geyaman* (*they who are upstanding*).

65. And who^r say they^z: (O,) our Lord, let-avert a'n (*off*) us [You^s] Hell's^w torment; verily its^w torment [was] a *gharaman*³⁸⁹⁸ (*adherent to a lasting ruinous torment*).

66. Verily it^w fouled a *mustagarran* (*long-term abode/-ultimate realization*) and a residence.

67. And who^r if expended they^z neither squander they^z and nor they^z stinted and [was] between *tha'leka* (*be-that-afar-it/hat*) *qawaman* (*balanced-middle*).

68. And who^r not invoke they^z with Allah another *elaban* (*a deity*), and not they^z kill the self^w which^u Allah hallowed/forbade except by the right, and not adulterate they^z and whoever [he] does *tha'leka* (*be-that-afar-it/that*) *yalqa* ([he] meets) *athama*³⁸⁹⁹ (*sins/-punishments/valley-in-Hell*).

69. (*To be*) doubled for him the torment, The *Qeyamatey's*^w (*Judgment's*) Day, and immortalizes [he] in it^x *muhanan*³⁹⁰⁰ (*looked at sordidly and contemptibly*).

أَسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ
فَسُئِلَ بِهِ خَبِيرًا ﴿٥٩﴾

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ
قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ
بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا
مُنِيرًا ﴿٦١﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ
خَلْفَةً لِّمَن أَرَادَ أَن يَذْكُرَ أَوْ
أَرَادَ شُكُورًا ﴿٦٢﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ
عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا
وَقِيَمًا ﴿٦٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ
عَنَّا عَذَابَ جَهَنَّمَ إِنَّ
عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا
وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ
قَوَامًا ﴿٦٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ
وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

³⁸⁹³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

³⁸⁹⁴ The hidden pronoun [it] refers to the *say to them*: you kowtow! Such say augmented them aversion!

³⁸⁹⁵ See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

³⁸⁹⁶ The word “شُكُورًا” means multitudinousness of thanks, or doing the utmost of thanks!

³⁸⁹⁷ The word “جَاهِلُونَ”=“jabeloona” is rooted in “جَهْلٌ” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabiloona” are they who act ignorantly or incorrectly!

³⁸⁹⁸ The word “gharama” is an adherent to a lasting ruinous torment!

³⁸⁹⁹ The word “أَثَامًا” although could be plural for “إِثْمٌ”=“sin,” so “أَثَامًا” becomes “sins!” But in fact it means “punishment,” or “a valley in Hell,” see *القرطبي* and *اللسان*!

³⁹⁰⁰ The word “muhana”=“مهانا” is a singular, objective, masculine noun, meaning: he who is looked at sordidly and contemptibly!

70. Except whom^P [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their *sayyea'tey*^w (misdeeds)^w (by) *hasanaten* (good-deeds)^w; and [was] Allah *Ghafora* (iterative Forgiver), *Ra'heman* (multitudinous mercy Giver).

إِلَّا مَنْ تَابَ وَآمَرَ وَعَمِلَ
عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٧٠﴾

71. And who^P [he] repented and [he] worked righteously then truly he repents to Allah a *mataban*³⁹⁰¹ (assured repentance).

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ
يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

72. And who^t not witness/testify they^z (by) the mendacity, and if/when passed they^z by the frivolity they^z passed *Keraman*³⁹⁰² (in high self-esteem and heedless to that frivolity).

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ
وَإِذَا مَرُّوا بِاللُّغُومِ كَرَامًا ﴿٧٢﴾

73. And who^r if (had been) reminded they^z by their Lord's *Aya'te*^w (messages) they^z tumbled not on it^w *somman* (deafly people) and *omyanan* (blind people).

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ
رَبِّهِمْ لَمْ يَخْرُجُوا عَلَيْهَا صُمًّا
وَعُمْيَانًا ﴿٧٣﴾

74. And who^t say they^z: (O,) our Lord, let-grant for us [You^s] of our spouses (wives) and our offsprings^w *qurra-ta'ayonen*³⁹⁰³ (eyes'-cooling for bounteous satisfaction)^w and let-[You^s] make us for the *muttaqeena* (who reverentially guard against Allah's displeasure) leader(s)³⁹⁰⁴.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا
مِنْ أَزْوَاجِنَا ذُرِّيَّتَنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. Those (are to be) requited they^z the chamber^w by what *ssabaro* (they^z held on patiently) and (are made to) receive/meet they^z in it^w a greeting^w and a peace.

أُولَٰئِكَ يَخْرُجُونَ الْغُرَّةَ بِمَا
صَبَرُوا وَيُلْقُونَ فِيهَا خَيْرًا
وَسَلَامًا ﴿٧٥﴾

76. Immortals they^z (are) in it^w *hasonat*^w (it^w was excellent)^w *mustagarran* (long-term-abode/ultimate realization) and a residence.

خَالِدِينَ فِيهَا حَسَنَاتٍ
مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

77. Let-say [you^s]: not encumbers by you^b my Lord *lan'la* (had it not been for) yourⁿ invocation; so *qad* (already and affirmatively) denied you^c so will (yourⁿ punishment) be adherent³⁹⁰⁵ (obligatory on you^r i.e. it is inescapable).

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا
دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ
يَكُونُ لَكُمْ إِذَا مَا ﴿٧٧﴾

³⁹⁰¹ The word “متابا” is the infinitive noun of “تاب” which means the assured or sure doing of the action of the word!

³⁹⁰² The word “كراما” is subjective, plural, masculine noun! See the *Lexicon* attached to this Translation for this important word! This is an Arabic tongue expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about!

³⁹⁰³ The statement: “قُرَّةَ أَعْيُنٍ” is rather lofty and elegant Arabic tongue expression, meanin the eyes' tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what they saw! In other word: the one with such eyes became rather happy!

³⁹⁰⁴ The word “اماما” is infinitive noun, so no plural for it! So in this case it means an example to be followed by others! See “إعرب القرآن لـ محمود صافي” and “القرطبي”! However, there are some linguists who say it might be a plural in and of itself: على وزن فعال كـ صحاب!

³⁹⁰⁵ That is the Battle of Badr, when the polytheists who disbelieved the Prophet (SAWS) and were punished by the fight and their slaying on the Day of Badr! Thus, the fight and the killing of them were inescapable, so “adherent” to them!